THE

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QUARTERLY, *ONE DOLLAR A YEAR*

DEAR PATRONS:

The RESEARCHES enters upon its eleventh year. To have so long maintained a publication wholly devoted to American Catholic History is at once evidence of the usefulness of this Magazine, and of its fidelity to the work it began. The endeavors of its editor in Catholic American research, began in almost youthful days, he loves to believe have been helpful to the Cause he long has been a toiler for. Not only has he seen the formation of Catholic Historical Societies in Philadelphia, New York, and Brooklyn, but the addition of two other Magazines by two of these indicates the increasing attention and interest to historical work in the line of our long continued endeavors.

To the patrons of the RESEARCHES I am deeply grateful for the one dollar a year, which has enabled me to continue the work I began in youthful years. For the new Volume I bespeak the support hitherto given those which have been published. If greater cannot be given me by my present patrons in extending the circulation, it can be given by prompt payment of subscription for 1894.

MARTIN I. J. GRIFFIN.

"*THE CALUMNIES OF VERUS*,"

The first controversy in the United States, with respect to Catholicity, was when, in 1784, the Apostate Jesuit Charles H. Wharton and Rev. John Carroll, in pamphlets, discussed theological matters. That method—the plan of the times—necessarily confined the adherents of the parties to a limited circle. The first controversy which may be considered as a public discussion of any tenets of the Church was, in Philadelphia, in 1792.

Miers Fisher, a member of the Assembly of Pennsylvania, in debate declared that "Lotteries were like the Pope's Indulgences, forgiving and permitting sins to raise money."

This appeared in Dunlap's *American Daily Advertiser*, Jan. 6, 1792. Mathew Carey sent a letter, signed "A CATHOLIC," to that paper declaring that "such an aspersion must be the offspring of ignorance or illiberality. A member of a body who profess peace and harmony as the rule of their conduct should abstain from such an unwarrantable attack on those who had offered him no offense;" and "the slander and persecution his own sect has labored under should have taught him not to lend a too ready ear to the voice of calumny. But there are too many who believe that to be perfectly liberal it is not necessary to keep any terms or abstain from any abuse of the devoted Roman Catholics."

Miers Fisher replied, January 7th, expressing "a sensible regret that he should wound the feelings of any individual, much more of a whole Society for whose general character in this country he has very high respect." . . . Upon considering the matter he is free to acknowledge that the comparison he made had been better omitted, and is sorry for having made it. But as a "palliation" Mr. Fisher said that from his "reading he has long entertained an idea that the Roman Pontiffs claimed the power and had frequently exercised it to the grief of the sincere members of that Church." He asked for the loan of "a book treating on the subject," in order to have removed from his mind "a prejudice which may have arisen from his being more conversant in the writings of their opponents than their own."

Carey replied, under the same signature, in the *General Advertiser* of January 9th, that the acknowledgment of error reflected honor on Mr. Fisher. He added, "that Catholics are a quiet people and wish to live in

peace and harmony with all Christians; that they could make allowance for the effects of ancient prejudices artfully excited against them, yet they know that there is a time when patience ceases to be a virtue and when even contempt of injury may be so far misconstructive as to be taken for a servile acquiescence in it and invite to a repetition of the offence." "But the greatest wonder of all" is, that "at the close of the eighteenth century, among the *enlightened*, *tolerant* and *liberal* Protestants of America, at the very instant when the American soil was drinking up the best blood of Catholics, shed in defence of her freedom, when the Gallic flag was flying in her ports and the Gallic soldiers fighting her battles, then were Constitutions framed in several States degrading those very Catholics and excluding them from certain offices. Oh, Shame! where is thy blush? Oh, Gratitude! if thou has a tear let it fall to deplore this indelible stigma!"

A new assailant then appeared in the *Federal Gazette* "without signature." [In Mr. Carey's copy he has written "Annan."] He gave an alleged "price current of indulgences." Mr. Carey replied to him under the title of "ZWINGLIUS," and retaliated by giving a fictitious "price current published by a Protestant synod in Germany in 1589."

The new assailant was Rev. Robert Annan, Minister of the Scot Presbyterian Church. He lived at 248 S. Front St.

"VERUS" then appeared in the *National Gazette*, and gave another price list of indulgences. "ZWINGLIUS" (Mr. Carey) replied in the *Federal Gazette*. "VERUS" desired "a temporary investigation of the doctrines of Popery." On January 24th, Rev. Francis A. Fleming, over the signature of "VERAX," gave in the *National Gazette* the instruction needed, and in letters dated February 7th and 28th, March 9th, 15th, 22d, and 28th gave an exposition of the Catholic doctrines of Indulgences. Mathew Carey (ZWINGLIUS) had letters on February 8th and 17th.

The letters were collected in a small pamphlet of fifty-eight pages and reprinted. The whole work is by Catholic writers credited to Father Fleming. Finotti's *Bibliographia Catholica Americana* and De Courcy-Shea's "History of the Catholic Church" have it so. But among Mathew Carey's books at the Ridgway Library, in Volume II of his "MISCELLANEOUS," may be found a copy of the little work with the name of the writer of each letter in Mr. Carey's handwriting. It remains true, however,

as stated in De Courcy-Shea's "History," that Father Fleming was one of the first of the Catholic clergy to defend the Catholic cause when assailed, though the date of his defence is, in that work, given ten years prior to its actual occurence. The controversy took place in 1792, not in 1782.

The title of the little work—a copy of which is in The American Catholic Historical Society of Philadelphia is:

THE

CALUMNIES

OF

VERUS;

OR,

CATHOLICS VINDICATED,

From certain old Slanders lately revived

IN A SERIES OF LETTERS,

Published in different Gazettes at Philadelphia,

COLLECTED AND REVISED BY

VERAX,

With the Addition of a PREFACE *and a few* NOTES.

PHILADELPHIA:

PRINTED BY JOHNSTON & JUSTICE, AT FRANKLIN'S HEAD, NO. 41, CHESTNUT ST.

M.D.CC.XCII.

The PREFACE was evidently written by Rev. Francis Anthony Fleming. He died in October, 1793, of yellow fever. The PREFACE reads:

PREFACE.

THE first letter of the following collection, explains the occasion, which gave rise to this public correspondence. Those under the signatures of *Catholic* and *Zwinglius*, were written by the same person. *Verax* appeared, in consequence of the challenge contained in the Postscrip to the first letter of *Verus*.

A person acquainted with the history of the reformation, needs not to be informed, that many of the charges, which are refuted in the following letters, were the principal means employed in Protestant countries, to engage the people to recede from the communion of the Roman Catholic Church. Concurring circumstances, which operated so powerfully in the sixteenth century, are now almost entirely done away, by the wisdom of the American Legislature. Religion is here confined to its proper object, and cannot interfere in political concerns. Yet from the influence of tradition, and the bias of education under the former government, prejudices are not as yet entirely extinct: few Protestants of any denomination are well informed concerning the real principles of Roman Catholics. It is of some importance to the harmony of civil society, to remove misconceptions concerning the religious tenets of any description of citizens; particularly, if these tenets may be supposed, to be any way connected with the social intercourse between man and man. Perhaps, this little tract may contribute to that desirable end,

It is a very pleasing feature in the American character, that, notwithstanding the boundless freedom concerning religious matters, which all enjoy as a birth right, the body of the people, wherever their is an opportunity of instruction, are sincerely attached to the Christian religion, with all its restraints on the human passions. We must however regret as an evil, that great variety of sects, which divide the people into so many separate bodies. It is evident, that the Divine Author of Christianity, has not revealed to mankind contradictory systems of religion; and surely, the positive, supernatural precepts of the gospel, cannot be fulfilled by actions of a contrary tendency.* Moreover, while the people are embarrassed in a choice among so many discordant denominations, the leading maxims of religion have not so strong an influence on the public mind, as would be the case, if unity of faith prevailed. But this is a point, in which the

interference of civil government, far from being of any service, would be extremely noxious. The only remedy is, that men would examine with diligence and candor, which is the *one* true religion, and accompany this truly interesting enquiry with fervent and constant prayer to that God, who has declared, that heresy and schism exclude from his favour. While charity dictates every allowance for inculpable errour, surely criminal indifference, and willful ignorance of divine laws, are not venial transgressions.

From the experience of near three centuries, we are not warranted to expect a coalition between the different parties, which the reformation has produced. And indeed, if scripture interpreted according to each man's private opinion, be supposed to be the only rule of faith, it is contrary to the known properties of the human mind, to expect any uniformity in belief. A contrary principle, the duty of submitting to the decision of the Catholic Church, in every question concerning the Christian revelation, has always produced perfect unity of faith among Catholics. If after a due examination accompanied with fervent prayer, it appears to a serious enquirer, that the great charges urged by the reformers against the mother church, were groundless, it will not be difficult to convince him, of the unlawfulness of continuing separated from her communion. The guilt of schism is undoubtedly incurred, by separating without cause from the church. here the maxim is certain, that what was originally criminal, cannot be sanctified by length of time.

The reader is earnestly exhorted to examine in the Bible, the texts which are quoted on both sides. It is a melancholy truth, that blind zeal has furnished many examples of passages of holy writ, taken avulse from the context, having been shamefully misapplied. A false citation may induce many into errour. Of this we have an evident example, in the following words so often quoted as a text of scripture: *A remnant of all shall be saved.* St. *Paul Rom.* ix citing Isaias says: *a remnant shall be saved*: of whom? of the *children of Israel.* What connexion has this text with the fashionable opinion, concerning the salvation of men of all religions?

* *The reader will easily apply this remark to Baptism and the Lord's supper. Other examples might be produced, were it necessary.*

PETITION OF ACADIANS TO THE ASSEMBLY OF PENNSYLVANIA IN 1757.

The House being informed, that there was Sundry of the Neutral French without, who desired to be admitted, in order to present a Petition to the House, they were called in; and then they presented a Petition, of which the following is a literal Translation, viz.;

To the Honourable Mr. Morris, Chief of the Assembly of Pennsylvania and to the other Honourable Members of said Assembly.

GENTLEMEN.

PERMIT unfortunate Persons, loaded with the weight of their Miseries to take the necessary Steps to free themselves from the Burden, by imploring the Succour of those in whose Power it is to relieve them.

Pardon us, Gentlemen, if, under our present Misfortunes, we make bold to renew our Importunities; we follow in that the Advice of Jesus Christ, who assures us, that whosoever asketh receiveth, &c. Being convinced then to the Truth of these Words of our Divine Savior, we are under no apprehension, but that by persevering in knocking, the Door will at length be opened unto us.

You are not unacquainted with our Misfortunes, which we beseech you again to take under your Consideration, and to give Attention to the Representations which we have already made, relating to our Right to those Lands, granted us by his *Britannic* Majesty in *Nova Scotia* of which we have been deprived. That is over and gone; our only Refuge now is in the Compassion and Charity you have hitherto Manifested towards us, in furnishing us with the Necessaries of Life. But, alas, O sorrowful Change for us! the very Gentlemen who vouchsafed thus charitably to receive us, and preserve our Lives, will not now let us live, for they have brought us into a Condition worse than Death, in Depriving us of a Part of ourselves, by the Act printed the 27th of January, 1757. O merciful Gentlemen, what Crime have these innocent Creatures been guilty of, that you should Separate them from those who, after God, are Authors of their Lives? Being deprived of that Substance which God had granted us permit us to live or die with our Children, and those of our deceased Brethern. Permit us, Gentlemen, to ask in what Quality are we here? Be pleased to tell us,

whether we are Subjects, Prisoners, Slaves or Freemen? In our Opinion we are not Subjects, in as much as it appears to us unparalelled, that his *Britannic* Majesty would ever oppress his Subjects in the Manner we have been oppressed.

Though we read that God has reduced his People under the hardest Captivity, as in *Egypt*, under *Pharoah*, and in *Babyloon*, under *Nebuchadnezzar;* yet we do not read that these Princes that thus oppressed them ever separated the Children from their Parents; and although History furnishes us with such strange Events, they ought, to Christian Princes, and Disciples of Jesus Christ, to be examples rather to be wondered at than to be imitated.

If we are Criminals, we are ready to submit to the Punishment due to our Crimes: but to separate innocent Children, who have committed no Crime, from their Parents, appears contrary to the Precept of Jesus Christ, who tells us, that the Son shall not bear the iniquity of the Father, Besides every Superior ought to do Justice to his Subjects whether in punishing them when guilty, or recompensing them when they have done well, and to condemn none unheard, notwithstanding which, we do not feel the Effects of this Maxim.

This is a convincing Proof, of our not being in the Situation of Subjects, when the Governors of *Halifax*, viz. *Edward Cornwallis*, *Peregrine Thomas Hopson* and *Mr. Charles Lawrence* Proposed to us an Oath, different to that which we formerly had taken, they do not look upon us as Subjects; for *Mr. Lawrence* in the Presence of his Majesty's Council, told us, that we were at Liberty to take or refuse the new Oath, and upon our asking in what the Oath, he proposed to us consisted, he answered that we must become *Englishmen* to all Intents and Purposes like him. From hence it appears, that we were not Subjects, and not having accepted the Oath, which would have made us such, we still remain as we were. He moreover told us, that since we would be *Frenchmen*, he made us Prisoners of War, and that he would transport us to our own Country. Neither can we be called Slaves because Christians have never made a Trade of such as believe in Jesus Christ, We are not Freemen neither, seeing we cannot withdraw into the Country promised us. Perhaps we shall be told, that we are free in this Country and that we may live here like others, but

what Likelyhood is there of subsisting in a Country, the Language of which is unknown to us, we then conclude ourselves Prisoners, for we must be something or reduced to a state of Non-existence. If we are then Prisoners we ought to be looked upon as such and that Provision be made for us accordingly without separating the Members from the respective families.

But the Charges that the Province is obliged to be at for Subsistence, are too heavy for the inhabitants to bear; and in order to discharge them from that Burden you have thought proper, Gentlemen to make a Law, by which we are to be deprived of our Children, it appears to us to be very hard to be subject to such a Law. The Province might much easier discharge its subjects from the Burden by giving us our Liberty, in causing us to be transported to our own Country, whereby the End of the Law will be answered, in taking off from the Province the Burden which it is oppressed with by our being Kept among them. Besides the Province of *Pennsylvania* is populous enough; besides what Advantage can be expected by Keeping an unfortunate People against their Will.

We have abandoned our Possessions only from the View of Keeping our Children, wherein we have pursued our natural Rights; we must then conclude ourselves the most unhappy People that ever appeared, if after having lost what God has given us, for the Subsistence of our Families, we see ourselves again forced to tear our Children from the Arms of our tender Wives. In the sorrowful circumstances to which we are reduced, we desire you, Gentleman, to believe, that our condition would appear to us much less unhappy, should we see our children and ourselves perish; nevertheless, we hope that the Almighty, whom we all adore, will be so gracious to us, as to inspire you with sentiments of compassion and charity, in not doing to others that which you would not have done to yourselves, and that he will influence you to fulfill his word.

Be ye merciful as your heavenly Father is merciful and that he will be pleased to soften your hearts, in behalf of a people plunged into an abyss of bitterness and sorrow. Ye charitable gentlemen, we hope that God will, through your favour, do by us as he did by *Hagar* and *Ishmael*, when they were both driven out of *Abraham's* House; when the bread and water which *Abraham* had given *Hagar* was expended, she found herself in the Desert of *Beersheba*, she went at a distance from the child, in order not to

see him die, then she lifted up her voice to the Almighty, and wept. God heard the voice of the child and sent his Angel, which showed her a well filled with water, out of which she drew, and thereby saved the child's life.

We put our daily lamentations to the Almighty, that he would be pleased to preserve us from the evil which threatens us, and we hope that merciful and good God will make Angels of you, who will procure us the proper means to preserve our Children, in the same manner which he provided to *Hagar* in order to save her dear *Ishmael*, we hope by the favour of the Almighty, we shall see again our dear Country, or at least be permitted to join our Nation in some place, consistent with the preservation of our family. Nevertheless, if the gentlemen, are not disposed to be at the charge of transporting us, having already been at considerable expense on our account, we hope that they will at least permit us to go away ourselves; it is true we are not in a capacity to do it; yet perhaps by the assistance of certain charitable persons we shall find means to compass it; at all events, we are all disposed to sell the little that remains to us, as some household goods, and our clothing to enable us to regain our liberty.

Perhaps, gentleman, you may fear, that if we are released we shall join the enemy, and aid them to bring war into his Majesty's provinces; fear not gentlemen; if we had inclined to war, we should have been still, perhaps, in our own Country. Besides we are ready to give the most solemn assurance, that we will not take up arms against his *Britannic* Majesty, nor against this Province, from which we have experienced nothing but good, and for which ourselves, our wives, and children shall not cease to supplicate the Almighty, that he would heap upon you all blessings both spiritual and temporal.

These are the most sincerest wishes of those who are, with all possible respects, &c. Signed by Oliver Tibaudat, Paul Bujauld, Jean Chenet, Joseph Blanchard, Piere Landrii, Paul au Cair, Piere Melancon, Piere le Blanc, Joseph Tahare, Piere au Cair, J. Baptist David, Oliver au Cair, Piere Babin, Jean la Prince, Simon Herbert, Daniel le Blanc, Charles le Blanc, In behalf of the whole.

P. S. We very humbly supplicate you, honourable and respectable gentlemen, to let us know your intentions with regard to us, in consequence of this our representation, that we may no longer languish under our misfortunes.

[From Votes of the Assembly, Page 684-686, February 8th, 1757.]

SOME THOUGHTS UPON AMERICA AND UPON THE DANGER FROM ROMAN CATHOLICKS THERE.

Under the above title the *Pennsylvania Gazette* of July 17th, 1755, reprints as "From a late English paper" the following:

"In hopes, therefore, that we shall, now in these our days see the things which belong to our true interest, it has given me great pleasure to see a bill brought into Parliament, for naturalizing foreign Protestants, who have or shall settle in our Colonies in America; a scheme so well adapted to increase the wealth and strength of our Colonies (and consequently of this nation) that I think it cannot fail of producing those good ends, since it is most undoubtedly true, that the lenity of our Government, the purity of our religion, the benefit of our laws, the advantages of our trade, and the security of our prosperity left no other inducement wanting, but that, to invite vast numbers of foreigners to flock to our Colonies, and whoever lives a few years, may reasonably hope to see an extraordinary concourse of foreigners to our plantations, as the consequence of that good and salutary bill.

I before told you that I was, in every sense an Englishmen, and I will add thereto, if it be necessary, that I am a Protestant and as such, was extremely glad to see, that the great privilege proposed to be given by that bill, was confined to Protestants only.

But I carefully observed that no Roman Catholick in our Colonies, can claim the particular privilege, thereby allowed to others; and indeed, no surer ground-work could be laid for the loss and destruction of our Colonies, than to encourage the resort of Roman Catholicks thither.

Much do I fear, that the other advantages recited in that bill (which Roman Catholicks, as well as all others, are all ready entitled to in our Colonies) may have already been, and may continue to be (especially considering several concurring circumstances) powerful motives and inducements to many Roman Catholicks to resort thither, which might be of the utmost danger to our settlements in America as there are great numbers of French Roman Catholicks on the back of all our Colonies.

I utterly detest, persecution on account of private sentiments in religion; but there is a wide difference between that and nursing up a sett of

people, who are infatuated till they believe it their duty to cut our throats in return, and that it is meritorious, and even doing honour and service to the all-merciful God, for them so to do.

The tender mercies of the Roman Catholicks towards hereticks (when in power) are known to be very cruelties. Their priests and infallible guides eternally watch all opportunities, with a rancorous hatred, against hereticks, their religion consists in politics; and such politics as are inconsistent with our happy constitution, and indeed destructive of civil society itself.

Yet even these men, many of whom I would hope may be unhappily mistaken, I would not have persecuted for such their mistakes, or for their private religious opinions. But nevertheless, I most heartily wish it may be kept out of their talons to destroy our Colonies, and the Protestants therein, and which I hope is not any breach of Christian charity.

I am not sufficiently acquainted with the laws of all our Colonies, to say upon what foot Roman Catholicks stand in our several settlements; but I have always understood it to be a fundamental point, that the constitutions, in all our Colonies should be, as nearly as possible, agreeable and not repugnant, to the laws of this kingdom.

But, considering the number of our separate provinces in America, each distinct from, and independent of, the others, it is scarcely to be expected that any one regular system, with regard to the Roman Catholicks should be established or observed throughout all those distinct provinces, unless the restrictive laws made in Great Britain with respect to Roman Catholicks were, by one short and general law to be passed here, extended to all our Colonies and plantations in America which always were intended to be, and in such fundamental points ought to be just upon the same footing.

This Nation has found it absolutely necessary to restrain Roman Catholicks by law, from sitting in either House of Parliament, from voting for members of Parliament, from holding any office or place of trust or profit, from public schools and mass-houses; has made it very penal for their priests to perform their offices here, has disabled them to keep horses and arms, and has obliged them to pay double taxes for the support of the Government, &c.

But I greatly fear no one of those laws extends to our Colonies in America, where they would be more necessary than here, again: a neighbouring kingdom (and which may, very properly, be considered as the first of our Colonies) has fell upon a method to remove those people from amongst them, by degrees, and in process of time, by that most happy scheme of erecting Protestant Working Schools there (may the inventors and encouragers be ever blessed!) and have been obliged at several times, and even just now, to fall upon other more restrictive means for self-preservation.

But, with great submission, these provisions, tho' highly proper and necessary, do not reach far enough; they may answer the ends proposed just within these kingdoms, but then they only serve to remove Roman Catholicks from hence, into another quarter, more defenceless against them; into our Colonies, where they enjoy the benefits of our constitution and are not under all those wholesome restrictions; where, from the situation of their neighbours, their company is the more dangerous. For no one can believe, that a Roman Catholick forgets his inbred inveteracy by going to America, or will fail to exert it, when numbers of the same Religion afford an easy opportunity.

And it is a fact most undoubtedly true, that great numbers of Irish and German Papists have, of late years, gone into our Colonies.

As a private person I have had more leisure to consider this important matter than it is possible for those in elevated stations and employments to have done and the more I have considered it, the stronger have my apprehensions grown. Had I opportunities of communicating this to His Majesty's Ministers, there can be no possible doubt of their zeal and affection for the cause of our King and the Country; but as I thought this an exceeding proper time when the affairs of our Colonies are so much the subject of public and private consideration, and, while we are at war already with one Roman Catholick power in America to submit my private thoughts hereon to the public. I desire you'll print this, and shall esteem myself very fortunate, if any hints, which I have indigestedly offered, shall be wrought up by abler persons into the means of any safety or security for His Majesty, and his Protestant subjects and the Country.

[Extracts from *Pennsylvania Gazette*, July 17th, 1755. Page 1. 1st column.]

WERE "ROMAN CATHOLICS EXCEPTED" FROM RELIGIOUS TOLERATION IN RHODE ISLAND?

It has been affirmed as well as denied that Roman Catholics were "excluded from the privilege of freemen" in Rhode Island. Prior to March 1643-44 the settlers were governed by voluntary associations. Under the Charter obtained in that year by Roger Williams all laws were to be "conformable to the laws of England, as far as the nature and constitution of the place would admit."

Under that Charter laws were passed that "All men may walk as their consciences persuade them, every one in the name of his God."

On November 24th, 1663, a second charter dated July 8th, 1663, was presented the Court of Commissioners. This charter set forth that addresses of the settlers had declared that "it is much in their hearts to hold a lively experiment that a most flourishing civil state may stand and that among our English subjects with a full liberty in religious discernments,' so it declared: "That no person within said colony at any time hereafter shall be any wise molested, punished, disquited, or called into question for any differences of opinion in matters of religion, who do not actually disturb the civil peace of our colony, but that all and every person and persons may from time to time, and at all times hereafter, freely and fully have and enjoy his and their own judgments and consciences in matters of religious discernments, they behaving themselves peacefully and quietly, and not using this liberty to licentiousness and profaneness nor to the civil injury and outward disturbances of others."

Notwithstanding these words of the charter, Chalmer's *Political Annals* states that at the session of the Assembly 1663-64 Roman Catholics were "excepted from the privileges of freemen," and that such exception is contained in the laws as revised in 1745, declaring that "all men *professing Christianity* and of competent estates and civil conversation, *Roman Catholic excepted*, shall be admitted to freemen or may choose or be chosen colonial officers." This statement of Chalmers is repeated in *American Annals* by Rev. Abiel Holmes.

Hon. James Burrill, U. S. Senator from Rhode Island, in 1819, at the request of Robert Walsh, Jr., when compiling his "Appeal from the Judgments of Great Britain, Respecting the United States," made a thorough

investigation which will be found in Note C to Walsh's Appeal. His investigation led to the conclusion that the words "professing Christianity" and "Roman Catholics excepted" had been introduced, after 1688, by a committee preparing a new digest of laws and that if the restriction and exception had ever been sanctioned by the Assembly, it was to win favor in England during the reigns of William and Anne. But, in 1695, it was said of Rhode Island that it was "a collection of everything but Roman Catholics and true Christians."

The earliest printing of the words inserted by the Committee is believed, was in 1745, when the laws were printed in 3d edition. However whether the words were ever passed by the Assembly or not the effect was the same, as the printing in 1745 gave the people the words as the law, so that when the Revolutionary War was going on and the French Fleet had arrived at Newport, it was the belief of the people that Roman Catholics were "excepted from the privileges of freemen."

As Rev. Abiel Holmes was the one to bring to American public attention the statement of Chalmers, so at a meeting of the Massachusetts Historical Society, January 28th, 1836, he presented evidence which sustains the belief expressed that in 1783 the Legislature of Rhode Island believed that Roman Catholics were "excepted" and so proceeded, in view of the aid of France, no doubt, to repeal the clause of the Act of 1663-64, as it was in the printed laws.

The following is taken from the *Collections of the Massachusetts Historical Society*, Series 3d, Vol. V.

REPEAL OF THE CLAUSE IN THE ACT OF THE ASSEMBLY OF RHODE ISLAND EXCEPTING ROMAN CATHOLICS FROM THE PRIVILEGES OF FREEMEN.

[At the regular monthly meeting of the Massachusetts Historical Society, held Jan. 28, 1836, the following Paper was read by the Rev. Abiel Holmes, D. D., a resident member. Whereupon it was voted that it be referred to the Committee of Publication, and be inserted in the next volume of the Society's Collections.—*Pub. Com.*]

TO THE MASSACHUSETTS HISTORICAL SOCIETY.

In the Annals of America [under A. D. 1664] an Act of the General Assembly of Rhode Island, 1663-64, is stated to have allowed all men of competent estates and of civil conversation, "Roman Catholic only

excepted," to be admitted freemen. The authenticity of the excepting clause has been disputed; but, if a subsequent repeal of such an exception be conclusive evidence of its original insertion, the question is now settled. A copy of the Act of Repeal is now before me in the handwriting of Mr. John Howland, President of the Rhode Island Historical Society. The document being of some historical importance, is now communicated, with an account of its discovery as given me by my correspondent in a letter dated

"Providence, March 4, 1834.

"A paper relating to the Roman Catholic exception in the Act of Toleration passed in 1663-64 by the Colonial Assembly of Rhode Island has fallen into my hands, and I herewith enclose it to you, as it sets at rest in my mind the question contested. In conversation a few days since with Mr. John Howland, an aged, intelligent and respectable antiquary, I adverted to the above subject, when it suddenly occurred to his recollection that there was an Act passed by the general Assembly between 1780 and '85, and published in the newspapers of that day, repealing the exception made in 1663-64 against Roman Catholics. Whereupon I went to the file of newspapers of that day, preserved in the Foster Collection, but found they were not entire. But in the mean time, Mr. Howland went to the schedules of the Assembly, filed in the office of the Secretary of State, and found the Act in print, a copy of which I here enclose, in the handwriting of Mr. Howland.

February Session, 1783.

"*Be it enacted, &c.* That all the Rights and Privileges of the Protestant citizens of this State, as declared in and by an Act made and passed the first day of March, A. D. 1663, be and the same are hereby fully extended tc Roman Catholic citizens, and that they being of competent estates, and civil conversation, and acknowledging and paying obedience to the Civil Magistrate, shall be admitted Freemen, and shall have liberty to choose and be chosen Civil or Military Officers within this State: Any Exception in said Act to the contrary notwithstanding."

"The above is on page 79."

Respectfully communicated to the Mass. Hist. Society.

A, H.

THE BEGINNING AND PROGRESS OF CATHOLICITY IN WASHINGTON, WILKES CO., GEORGIA.

MISS N. T. MAGUIRE.

As the name of Semmes is inseparably connected with the birth of Catholicity in Georgia, at old Locust Grove, 100 years ago, so we find it the "open sesame" for the faith in the historic old town of Washington fifty years later.

Washington, Ga., claims, with indisputable right, to be the first place in the United States named for the Father of our Country.

Founded by a colony of French Huguenots and native Virginians its people were wealthy, well-bred, intellectual, and to this day the old families of Washington retain these distinguishing marks. Prejudice to Catholicity was strong; to admit a Catholic into their social circles would have been next to high treason, and the barriers of their exclusiveness were for the first time lowered to admit and welcome a Catholic *Semmes*.

Washington, in Wilkes Co., was only eighteen miles from the first Catholic settlement, Locust Grove, referred to by Bishop England, in his address to the Eighth Convention of Catholics of Georgia, at Augusta, May 10th, 1835, yet we see fifty years pass from the time of the advent of the advent of the Colonists into the State before Catholicity or Catholics were received with any favor in this aristocratic old town.

The bigotry and intolerance described by Doctor England, as existing for so long in these States had never entirely died out. It was the gentle courtesy, the intelligent piety, and amiability of a *woman* that first broke down the barriers and pride and prejudice and made Catholicity respected, admired, and admitted to this stronghold of Protestantism.

This valiant woman, whose "value was as of things brought from afar," was the wife of Thomas G. Semmes, *nee* Miss Kate Taliaferro Winter, herself a descendant of the illustrious Semmes family, being a second cousin of her husband and first cousin to Admiral Semmes, C. S. N.

The father of Thomas G. Semmes was Robert Semmes, of Maryland, brother of Andrew G. Semmes, who was the father of Gen. Paul J. Semmes, C. S. A., killed at the battle of Gettysburg, commanding a Brigade of Georgia troops. The Semmes family came from France in 1648,

through England to Maryland in Lord Baltimore's English Colony—and is mentioned in the official record at Annapolis—as natives of Normand, France, and as being naturalized by order of Council of the Colony in 1648. The different branches settled in different states, Tennessee, Alabama, Virginia, Georgia. The ancestors of the Georgia Semmes' emigrated from Maryland and Virginia about 1798.

Thomas G. Semmes was born in Virginia; educated at the Jesuit College, Georgetown, D. C., and on arriving at manhood came to Georgia, where his uncle, Andrew G. Semmes, had settled at Washington, and Dr. Ignatius Semmes, his second cousin, at Locust Grove. The members of his uncle's family were not Catholics, having been lost to the faith through mixed marriages.

The young Collegian soon made a name for himself as a successful planter. He built a handsome residence in the town and brought a lovely bride to grace it—the daughter of Judge Gibson, of Columbia Co.,—rich, beautiful, and aristocratic, but non-Catholic.

Two sons were born of this marriage, Alphonso and Roger, the first named now a prominent physician of Canton, Miss.

The mother's health failing Mr. Semmes took her to Washington, D. C., to his relatives. Before her death she became a Catholic and was attended in her last moments by Bishop Eccleston and Father Ryder, then President of Georgetown College.

Several years after the death of this estimable lady, Mr. Semmes married Miss Kate Taliaferro Winter, of Baltimore, a devout Catholic and one who had been trained and educated by the Nuns of the Visitation at Georgetown.

This "valiant woman" to whom Washington, Ga., owes an eternal debt of gratitude came of that branch of the Semmes' to which the Admiral Raphael Semmes, C. S. N., belonged. Thompson Semmes, father of the Admiral, and Raphael, father of Rev. A. J. Semmes, were brothers and descendants of William Semmes of Poundiford Hall (originally from France) who emigrated to the Colony of Maryland in 1640.

Admiral Semmes' mother was the daughter of Arthur Middleton, of Virginia, and was descended from Douglass of Scotland, who fought against Cromwell.

From such illustrious ancestors Miss Winter or Mrs. Tom. Semmes derived the noble qualities, the eminent characteristics that go to make up a noble matron, wife, and mother.

Mrs. Semmes was highly educated, and her intelligence, combined with a gracious charm of manners, won all hearts and gained for her immediately a place in the aristocratic circles of the strait-laced old town, while the charity and sweet humility of her truly Catholic heart endeared her to all classes. The few Catholics soon learned to look upon her as their benefactress and an Angel of Mercy.

It was in her home, which still stands, that the first Mass in Washington was celebrated by the Rev. Peter Whelan, of Locust Grove, about the year 1835. Father Whelan came from Locust Grove from time to time and celebrated Mass.

The Catholics in the town were cordially welcomed by the charitable hostess and many times a comfortable breakfast was prepared for those who had come a long distance fasting to receive Holy Communion at a 10 o'clock Mass, while her carriage would be in waiting to convey the aged and infirm to their homes.

Still adhering to the beautiful Convent custom, Mrs. Semmes and two young lady cousins always wore white veils when approaching the Holy Table. The two boys Alphonso and Roger served Mass.

Thoughful for all, the zealous little woman gathered the little ones round her and taught them the catechism, but above all her heart went out to the dear, holy priest wearing himself out in the arduous duties of the mission, and she was careful to provide some special comfort some delicate kindness on his every visit.

Rest was unknown to him, and no labor to hard. He never gave a thought to himself, but was ready to plow, drive, ditch or any work on his little farm from whence he derived the greater part of his living.

Mrs. Semmes was continually brushing, darning, and replenishing his scant wardrobe. On one visit she had for him a splendid suit of clothes, but she knew that the finest cloth would not hinder Father Whelan if he saw where a drain needed to be cut, or a wagon wanted mending so said to him laughingly :—

"Father, I've a great mind to keep these clothes here and only let you

wear them when you come to Washington, unless you promise me not to go ditching in them."

"Tut, tut, child," he smiling answered, "Vanitas vanitatum."

Charming in her social relations Mrs. Semmes was sought and welcomed by the best people of the town. She was well able to remove the mistaken impression and deep seated prejudice filling their minds, which she did to a great degree.

Her husband had the big-hearted, open-handed hospitality of the true Southern gentleman, while at the same time, a shrewd business man and close trader.

Mr. Semmes gave the lot, two acres, near his own handsome home and beautified it with young cedars. The church was built of rock and rough hewn stone. The builder was a stone mason, by name Timmons, a Catholic, recently settled in the town.

Bishop England speaks of this little edifice in the Convention of 1840.

"A piece of ground has been granted and some means furnished by one of our zealous brethern in Washington, Wilkes Co., and others have contributed according to their means. Considerable progress has been made in the erection of the edifice which is the *first stone construction of the sort in the Diocese*, and I trust before long we shall be enabled to offer the holy sacrifice therein." [Charleston, Nov. 8th, 1840.]

This fact was more remarkable as the Diocese then embraced the two Carolinas, Georgia, and Florida. No wonder, therefore, the little brown-stone church was a marvel as it stood, when finished, in its picturesque beauty—the "first stone construction of the sort" in four States.

The walls were a foot thick, built of the great rocks in their natural shape; the windows immense, tapering up into gothic arches, and reaching almost from floor to ceiling. They were filled with the tiny panes of glass then in vogue, and no stained glass importation ever gave more delight than these marvelous windows afforded the devout worshippers gathered round the little altar of Georgia pine, within their "brown-stone" temple constructed of the great rocks that seamed the old red hills.

The great Bishop England was not enabled, as he had hoped, "to offer the holy sacrifice therein," but it was he who laid the corner stone and encouraged the good work to go on. On a bright mid-Summer morning in

1840 the quiet town was in an unusual stir and many curious eyes looked forth to view a cavalcade of horsemen clattering in, accompanying the Rt. Rev. Bishop England from Locust Grove to the place of ceremony.

Carriages were rare in those days and buggies unheard of but every man had a horse and saddle and was ready for any expediton. The great Bishop rode well and made a commanding figure as he headed the company of gentlemen-farmers.

Rested and refreshed all repaired to the Church yard where a vast crowd of non-Catholics had assembled to witness the ceremony and view the wonderful Bishop whose fame had reached them from afar.

A box containing rare coins, the names of the benefactors and a copy of the town paper was placed under the stone.

The brief ceremony over there in the shade of the cedars and leafy poplars Bishop England delivered a discourse grand beautiful and eloquent. His listeners men and women of intelligence and culture thrilled to his words and listened entranced to his matchless oratory. As proof of their delight they proffered the Methodist Church and requested the Bishop to preach therein. He graciously consented and for three nights the church was filled to overflowing with attentive delighted auditors.

In a few months after the silver tongue was silent the golden heart stilled in death.

Two years later Bishop Ignatius Aloysius Reynolds, successor to Dr. England preformed the ceremony of dedication placing the church under the patronage of St. Patrick.

In regard to the name the old folks love to tell this story of Bishop England.

After the laying of the corner stone the few members of the congregation called to pay their respects to their beloved Bishop and naturally the name of the new church came up for discussion.

Seeing that the majority were sons of the Green Isle and knowing well whither their hearts would carry them the good Bishop thought to enter a mild protest in deference and gratitude and as a delicate honor, to their generous benefactors.

"Well, now, my friends!" said the Bishop in his hearty, earnest way, "don't let us be clannish about the name of our little church. Which

shall it be? St. Thomas—St. Catharine—St. Alphonsus," as he inclined in turn to his host and hostess and their handsome son, "or"—straightening himself to his full height as he named his own beloved patron—"St. John the Baptist?" For a moment silence reigned and then the spokesman of the party said decidedly and with an air of determination:

Sure an' we said it was goin' to be St. Pathrick—and *St. Pathrick it's goin' to be*"

"Well, well, well, St. Patrick it shall be," the Bishop smilingly replied,—"and I'll tell you a little secret about St. Patrick—he is *fire proof*—I've never yet knew a church of his name to be burned."

The matter was therefore settled and when the time came Bishop Reynolds was duly instructed that "St. Pathrick it's goin' to be," and St. Patrick it was and is to-day. Whether the Saint continues to be fire-proof or not certain it is that when the pretty parsonage, built in 1875, was burned to the ground, the church, right alongside, stood unscathed.

For some time St. Patrick's Church and congregation were regularly attended by Rev. Peter Whelan, but his missions became more and more arduous and extensive; indeed, the history of Father Whelan's missions would fill a volume. Riding hundreds of miles to follow up the Irish laborers on the railroad, then beginning to cover the State, sleeping in their shanties, eating their corn dodgers and rashers of bacon, nursing the fever stricken, comforting the home-sick exiles. His travels were not without their perils for he was often in danger of his life from the ignorant and bigoted settlers, who hated and feared the Catholic priest.

Bishop England had but two others akin to Father Whelan in mission labors—Father Duggan and Father Barry, afterwards Bishop of Savannah.

Under such conditions a Mass once in two or three months was considered a great privilege, and even this became more rare as time passed.

In 1852 Mr. Thomas Semmes and family followed their Locust Grove relatives to Mississippi, and although the congregation had increased and the church affairs were in good shape, his removal was an irreparable loss.

Mrs. Semmes left Washington with a sad heart. The little church which had arisen at her bidding was very dear to her. There her children, ten in number, had been baptized and received the life-giving sacraments, there she had labored for God's glory and her neighbor's welfare and the

good she wrought was apparent on all sides, there she had hoped to rest when the labors were finished, the burdens of life laid down.

During the war of '61-'65 Mr. Semmes' magnificent house in Canton, Miss. was burned by the enemy, as soon as it was found that they were relatives of Admiral Semmes, and many reverses of fortune robbed them of their ample means.

During the administration of Bishop Reynolds Georgia and Florida were separated from the Carolinas and made an independent diocese. Rev. F. X. Gartland, of Philadelphia, Pa., was consecrated first Bishop of Savannah, Ga. He made his first visitation to Washington in 1854 and wrote as follows in the old registry,—

St. Patrick's Church, Washington, Ga.

On Tuesday, the 30th day of May, 1854, I visited for the first time Washington, Wilkes Co., and remained there until Thursday, June 8th. During my stay in this town I lectured to very good audiences, most of them non-Catholics, the eve of Wednesday, May 31st and Friday, June 2d, also Sunday, June 4th, at 10½ A. M. and 8 P. M., also Tuesday and Wednesday eve. Gave confirmation on Pentecost to the following children.

Almost all the members of the small congregation of this place approached the sacraments of penance and the Eucharist.

Altogether I was much gratified by the appearance of things, the charity and concord of the members of the congregation, the condition of the church, &c. The congregation is under the charge of Rev. P. Whelan, who visits them once a month from Locust Grove, Taliaferro Co. and who accompanied me in my visitation.

Rev. J. F. O'Neill, of Savannah, joined me here the eve of Pentecost.

Francis Xavier Gartland,

Bishop of Savannah.

Bishop Gartland's stay was long remembered by the citizens both Catholics and Protestants. All being charmed and delighted with his eloquence and genial, courtly ways. The Bishop was very fond of singing and urged the people to sing during Mass, undertaking himself the task of teaching them several hymns. Gifted with a strong, sonorous voice of great power and sweetness he seemed to let his very soul take flight in the sacred melody. His favorite hymn was the "Veni, Sancte, Spiritus."

Bishop Gartland fell a victim to the dread scourge, yellow fever in 1854. His successor was Bishop John Barry, one of Bishop England's priests. Rt. Rev. John Barry was a man of extraordinary piety and holiness. He had many times visited Washington as a mission priest, and as Bishop he made his first visitation in 1857. Missionary life had broken his health and in hopes of restoring it he made a trip to France, but death came to him while there. His body was brought home and laid to rest in Savannah. In 1860 was consecrated the Rt. Rev. Augustine Verot third Bishop of Savannah. His administration lasted ten years and embraced the most trying period in Georgia's history—the years of the Civil War and those following it. In Bishop Barry's lifetime Father Whelan had been called to Savannah as Vicar General, and Washington was visited by other mission priests. viz.; Fathers M. D. O'Reilly, John and Patrick Kirby, Jas. O'Hara, and William Quinlan,

The fourth Bishop of Savannah, Rt. Rev. Ignatius Persico, now Cardinal Persico, visited Washington in 1861. His stay, though brief, yet left a lasting remembrance in all hearts, of the courteous, elegant gentlemen, the learned and distinguished prelate. His rise from dignity to dignity, from honor to honor has been noted with deep interest by those who feel honored to have known the great Cardinal Persico.

In all these years the old registry records but one convert to the faith—Miss Pauline Semmes, daughter of Gen. Paul J. Semmes, who read her abjuration and was baptized on Nov. 17th, 1863 in St. Patrick's Church and at the same time and place was married to her third cousin, S. Spencer Semmes, of Alabama, a son of Admiral Raphael Semmes, C. S. N.

The little congregation clung closely to the faith of their fathers through all adversities. For many years they kept up the practice of assembling at the Church on Sundays to read the Mass prayers, recite the Rosary together, and sing a few hymns; striving to make up in some way for the deprivation of the great and holy sacrifice of the Mass and to keep alive in their children's hearts and minds the teachings of Holy Church and reverence for the Sunday.

Their fidelity and devotion was at last rewarded. A happy day for them was the day of the consecration of Rt. Rev. W. H. Gross, fifth Bishop of Savannah, in April, 1873 (now Archbishop of Oregon)

accompanied by Rev. M. J. Reilly the Rt. Rev. Bishop made his first visitation the same year.

During his visit to Washington the newly consecrated Bishop was entertained by Gen. Robt. Toombs at the old Toombs' Mansion.

The grand old statesman admired exceedingly the brilliant young churchman and dispensed the most elaborate hospitality of his typical southern home to honor his distinguished guest.

Washington looked on aghast, but the "grandest Georgian of them all" indifferent to criticisims, redoubted his courtesies invited his most particular friends to meet the Catholic Bishop and to attend the series of lectures which were delivered during his stay in Washington. Mrs Toombs, a good motherly soul a true lady of the old school, vied with her noble husband in delicate attentions to the gentle, courteous Bishop and to the young priest whom she called "my son."

Times and opinions had wonderously changed since the days of Bishop England and the visit of Bishop Gross was the means of inculcating a more tolerant spirit and the Protestants became frequent attendants at the services in the church.

Yet, withal, the prejudice was still alive for when in 1876 Bishop Gross removed the Male Orphanage, under charge of the Sisters of St. Joseph, from Savannah to Washington the purchase of a home had to be conducted with the greatest diplomacy, else they could not have procured an inch of ground.

These important charges, the orphanage and sisterhood, were confided to Rev. J. M. O'Brien, who in 1874 had been made mission priest, and who was the first priest ever resident in Washington. From the date of his appointment, Jan., 1874, immediately after his ordination, he made Washington head-quarters, and visited from there his extensive mission. Even at that late date the mission work was as laborious as in the days of Father Whelan and Father O'Brien, whose great zeal for souls made him overlook all obstacles, all personal considerations, and led him to search for the stray sheep far and near.

On the almost impassible country roads for miles and miles he would journey, braving danger and fatigue to carry consolation to the dying; the Sacraments of Penance and the Eucharist to poor Irish laborers buried in

the backwoods or toiling in the cotton factories on the rivers. No labor seemed too heavy, no task too difficult to this earnest priest. He was devoted to his people and strove by every means to advance them in piety and devotion. Father O'Brien, in 1875, built a neat commodious parsonage on the Church lot.

In the life of Gen. Toombs by P. A. Stovall a pleasing incident is told of Father O'Brien and the great lawyer-statesman. Speaking of the grand old Georgian's undimmed intellect at the age of seventy his biographer says:

"He was summoned to Atlanta in 1880 to prosecute a defaulting State Treasurer. A large number of friends attended the court convinced that Gen. Toombs was nearing the end of his great career.

As he concluded his address he turned in his place and caught the eye of Rev. J. M. O'Brien, an old friend of his.

'Why, Father O'Brien,' he said, extending his hand, 'I am glad to see you taking an interest in this case. These people are trying to usurp your functions. They want to grant the defendant absolution.'

'But, General!' replied the quick-witted priest, 'even I could not grant absolution until he had made restitution.'

'That's the doctrine!' said the delighted lawyer, pleased to find the point of his speech had taken so well. This was his last appearance in court, and he won his case,"

In taking charge of the orphans and the sisters, Father O'Brien had a duty at once difficult and delicate. For their coming was anything but agreeable to the non-Catholics of Washington, and great was the consternation when it was learned that they were to occupy the former residence of Jesse Mercer, the Father of the Baptist Church in Georgia, and whose home had once been used as a Baptist Seminary. Mercer University in the City of Macon is named for him.

Father O'Brien's tact and good judgment smoothed the first difficulties and soon the beautiful lives of the Sisters, their devotion and self sacrifice spoke more eloquently than words, and reverence took the place of suspicion in the minds of the people.

Protestants and Catholics bless the day that the good Sisters of St. Joseph first came to Washington. Under Father O'Brien's fostering care

and through his untiring efforts the community and orphanage prospered. Many were the bitter trials and hardships undergone by the Sisters and their untiring Director, for in the beginning poverty was their portion, but God blessed their labors, and to-day St. Joseph's Male Orphanage stands an honor to the State and a monument to Father O'Brien's energy and zeal. After Father O'Brien had fully established the Orphanage, a neighboring residence was purchased and the Sisters opened a boarding school for girls. The success of this undertaking was marvelous. The school made a name for standard excellence in a few years; was chartered to confer diplomas and its graduates are thorough and well-equipped,—evidence of which is given in the fact that many of them are now teachers in the State schools of Georgia, Florida, South Carolina, and California.

The old Church was such a great distance from these institutions it became necessary to build near them, and in 1887, through Father O'Brien's able management, Washington saw completed the second Catholic Church within her limits, standing midway between a Catholic Institution of Charity and a Catholic Institution of Learning.

The ceremony of dedication occurred on Nov. 20th, 1887, and was performed by the Rt. Rev. T. A. Becker, present Bishop of Savannah. An immense crowd filled the edifice, some perhaps who had witnessed a similar ceremony forty years ago in old St. Patrick's or some who had listened to Bishop England's sermon at the laying of the corner-stone. How different the scene; how different the feelings. Certain it is that the great Bishop England himself could not have voiced a grander, more eloquent, more convincing sermon than that delivered by Rt. Rev. Bishop Becker in "St. Joseph's Church" on that November day.

Rt. Rev. Thomas A. Becker, sixth Bishop of Savannah, was transferred from the See of Wilmington to the See of Savannah in 1886. He was eighteen years Bishop of Wilmington, and on Aug 16th, 1893, celebrated the Silver Jubilee of his Episcopacy.

Most heartily is the Rt. Rev. Bishop welcomed at St. Joseph's Orphanage, in which he has shown a deep and fatherly interest. Since 1889 the institution has been under the care of Rev. L. X. Bazin, who was made pastor of St. Joseph's Church and director of the Community of Sisters of St. Joseph. Rev. Father Bazin came to this diocese during Bishop

Verot's administration, and for twenty-six years has labored zealously in the Master's Vineyard. Last year he celebrated his Silver Jubilee, at which the Rt. Rev. Bishop and all the clergy assisted, attesting their esteem and veneration for the reverend Jubilarian by handsome testimonials. Rev. Louis Xavier Bazin was born at Lyons, France, completed his studies at St. Mary's Seminary, Baltimore, and immediately after his ordination came to labor in Georgia. For fifteen years he was pastor at Macon, Ga., several years in Savannah, and in 1889 was appointed to the charge of St. Joseph's Orphanage, Washington, Ga.

From first to last Georgia has been blessed with learned, holy and zealous bishops and Washington has been specially blessed in the devoted priests God has been pleased to send her. The little old stone structure still stands unshaken by time, unscathed by fire, watching over the silent sleepers in the little grave yard near, and marking an epoch in the history of Catholicity in Georgia.

Washington has passed through many vicissitudes. She has kept the faith through all and to-day enjoys exceptional religious advantages, and all through the zealous piety of one woman. We may well believe that had it not been for Mrs. Thomas Semmes Washington would yet be without church or priest. It is well, when women are delighting to call this "woman's age," and it is not inappropriate, to recall the work of a gentle, quiet Catholic woman, in the cause of religion, and let her name be revered among those who planted the faith in the Empire State of the South.

Let her example incite pious women to exert their best efforts for the glory of God. Then will their names be recorded, their memories held sacred in the hearts of multitudes, who have reaped the benefit of their good deeds.

STATE OF THE AFFAIRS OF THE JESUITS IN CANADA AFTER THE ENGLISH CONQUEST.—GOVERNOR SIR GUY CARLETON'S REPORT THEREON.—REPLY OF LORD HILLSBOROUGH.

SIR GUY CARLETON TO LORD SHELBURNE.

[Canadian Archives, Series Q. Vol. 5-2. p. 590.]

(No. 35.) Quebec, April 14th, 1768.

My Lord.

From my arrival in the Province, I made a point of attending to the motions of the clergy, both secular and regular, to study the character of the men and to acquire a knowledge of their temporal estate and revenues.

From my researches, at first, and more minute enquiry into the circumstances of the Jesuits of this Province, since your Lordship's letter of Nov. 14th came to hand, I am persuaded, the inclosed state of their affairs delivered to me by Pere Glapion, their Superior, is fair and just, and that they have neither concealed nor misrepresented the value of their possessions.

Their estate indeed contains a very large tract of country, a great part whereof is neither cultivated nor likely to be so, and of that which is, none pays more than about a half-penny sterling the arpent, which is somewhat less than our acre, and a great part of the first conceded lands do not pay near so much; their mills yield them, as to the other seigneurs, their greatest profit, and the produce is accordingly valued in the enclosed estimate of their revenues.

Far from being able to remit considerable sums, from what appears to every one, they must have expended upon the repairs of their mills, the church and wing of the house they occupy, and the care they take of some of their aged brethern, I readily believe, what they advance, that they barely maintain themselves.

Before the conquest, they were in better circumstances, the King allowed them 14,500 livres yearly for the maintenance of their missionaries, and they had an estate in France dependent of the College here, and annexed thereto, which produced upwards of 11,000 livres a year, and which shared the fate of all the other effects of that society at the time of their general expulsion.

Though I was well convinced of this myself, I thought it best to tell the Superior of the reports spread about them, and he has given me the

strongest and most positive assurances of their never having remitted a single shilling. One strong corroborative proof of the exaggeration of their wealth is, that there are here several persons who remember the College, when the English first took possession of the town, that are ready to declare the furniture of it is in much the same state as it was at that time, no part thereof, a little plate excepted, is or ever was valuable.

I had heard of Mr. Roubaud before I left England, though I never saw him. Here he is very generally disliked and despised by all sorts of men, both old and new subjects. Some that knew him particularly well talk of him as a man of genius, a fine imagination, and a masterly writer, but void of truth, without one spark of honor or of honesty. This is the best character I have been able to obtain of him, after which, should your Lordship still think it right to send him over, I shall make the best use of him I can.

I am with much respect and esteem,

Your Lordship's Most Obedient Humble Servant,

GUY CARLETON.

LORD HILLSBOROUGH TO THE GOVERNOR OF QUEBEC.

[Canadian Archives, Series Q. Vol. 5-2. p. 590.]

(Extract.)

(No. 13.) Whitehall, July 9th, 1768.

SIR.

I am glad to find that the report of large sums having been sent out of the Colony by the Jesuits is without foundation, and I wish upon enquiry that that which prevails of the like by the Monks of St. Sulpice at Montreal may be as ill-founded.

So little has been done with regard to the Colony under your government, that I know not whether what we thought absolutely right and necessary when I sat at the Board of Trade in 1763 and 1764, was ever carried into execution, I mean the prohibiting the Nunneries and Monasteries from receiving any increase of Nuns and Friars.

It is not my intention at present to signify any directions to you in this matter, but merely to make an enquiry; at the same time I cannot but think this pernicious confinement of good subjects should for the present be discouraged as much as possible, till his Majesty's final resolution is taken concerning those societies.

With regard to Pere Roubaud. most people on this side the water, who know anything concerning him, think him a very doubtful character. It is however certain, that the man has been of service to government in several instances, and is certified by Sir Jeffry Amherst, Mr. Murray, Lord Halifax and Lord Shelburne, and I am not unacquainted myself with some Merit he has of this sort.

This has raised such enmity against him amongst his brethern the Jesuits both in Quebec and elsewhere, that he would upon no account go out of this Country; and as you appear to me to think he cannot be of service to you, I see no use impressing him to do it. But it would not become government to suffer the man to be deprived of his just rights, on account of his attachment to its interests, whatever his private character may be; for which reason I would recommend to you to carry into execution the King's commands, signified to you by Lord Shelburne, in relation to his annuity and arrears, in his Lordship's letter No. 7.

I am, &c.

HILLSBOROUGH.

ECCLESIASTICAL DISCIPLINE.

The following regulations were adopted by the Prelates of the United States, at meetings held after the consecration of Bishops Egan, Cheverus, and Flaget.

"The Most Reverend Archbishops and Rt. Rev. Bishops lately assembled in Baltimore took into their serious consideration the State of the Churches under their care, but not being able to extend their enquiries and collect full information concerning many points, which require uniform regulation and perhaps amendment, they reserved to a future occasion a general review of the ecclesiastical discipline now observed throughout the different dioceses and the reducing of it every where to as strict conformity with that of the universal Church as our peculiar situation, circumstances and general benefit of the faithful will allow. Some matters requiring immediate attention were maturely discussed, on which after humbly invoking the assistance of the Divine Spirit, resolutions or ordinances were made, which in due time will be communicated to the Clergy or laity as they be concerned in them.

The following are some of them and are now published for general information:

First—Pastors of the different churches, or they who in their absence are intrusted with the care of the churches, chalices and sacred vestments are not to permit any strange and unknown priests to exercise priestly functions before they have exhibited authentic proofs of their having obtained the Bishop's permission.

Second—Conformably to the spirit of the Church and its general practice, the Sacrament of Baptism shall be administered in the Church only, in all towns in which churches are erected excepting only case of necessity.

Third—Some difficulties having occurred in making immediately a general rule for the celebration of marriages in the Church, as a practice most conformable to general and Catholic discipline it was thought premature now to publish an ordinance to that effect; yet all pastors are directed to recommend this religious usage universally, wherever it is not attended with very great inconvenience, and prepare the mind of their flocks for its adoption in a short time.

Fourth—The pastors of the faithful are earnestly directed to discourage more and more from the pulpit and in their public and private conferences an attachment to entertainment and diversions of dangerous tendency to morality, such as to frequent the theatres and cherish a fondness for dancing assemblies. They likewise must often warn their congregations against the reading of books dangerous to faith and manners, and especially a promiscuous reading of all kinds of novels. The faithful themselves should always remember the severity with which the Church, guided by the Holy Ghost, constantly prohibited writings calculated to diminish the respect due to our holy religion.

Fifth—The Archbishop and Bishop enjoin on all Priests exercising in their respective Dioceses faculities for the administration of the Sacraments, not to admit to those of Penance and the Blessed Eucharist such persons as are known to belong to the Association commonly called, of Freemasons unless these persons seriously promise to abstain for ever after from going to their lodges and professing themselves to belong to this Society and Pastors of Congregations shall frequently recommend to all under their care never to join with or become members of said fraternity.

(Signed.) J., Arp. of B're.
LEONARD, Bishop of Gortyna, Coadjutor of B're.
MICHAEL Bp., of Phila.
BENEDICT JOSEPH Bp., of Bardstown.
JOHN Bis'p., of Boston.

Balt., Nov. 15th, 1810. [From Original Mss. in Archives at Balt.]

HOLY CROSS COLLEGE IN 1846.

C. H. C., Oct. 9th, 1846.

DEAR BROTHER.

I guess you have been long expecting a letter from me, as it must be at least a couple of months since I wrote to you personally; from letters which I have written to others around you, you may have collected sufficient to know that I am still among the Yankeys, "teaching the young idea how to shoot," a task which has been termed delightful by some fanciful fellow, whose imagination was too strong for his understanding, and who, I presume would not have spoken so rashly if he had had as much experience as I have; but still there is much of consolation in it. I retain an attachment and an affection for Packachoag, and I think that if things were to remain as they have been and still continue to be, I could happily spend my life on this hill. We have prospered so well and I have been so much favored since I have been here that my attachment seems every day to grow stronger for the place—not so much so but that I should be perfectly resigned to leave it at the nod of my Superior. The Bishop and clergy have been very kind to us and treat us always with the greatest friendship. We have a most excellent set of boys, in number about 125, from various states of the Union, from Canada and from the West Indies and South America and all Catholics too, which is a blessing indeed. Our house has become too small and is crowded to fullness, but like a kind parent it is extending its wing to shelter the growth of its children. These happy circumstances combining together, renders this a chosen spot. The wing which is now being built will be finished, I guess in about a month, We are in hopes that the wing, which is to be at the opposite end, will be commenced in the course of a year or two. When that shall have been finished this will be one of the grandest institutions in the country and will be something like 265 feet long. It is in contemplation to erect a beautiful chapel, say sixty feet by forty as a monument to Bishop Fenwick, whose remains are deposited on the hill; and there is scarcely a doubt but that this will soon be carried into effect. We are now ahead of Georgetown in number of boys, but our classes are not so far advanced, our highest being about two years behind the highest there. Georgetown will not long remain without her compliment of boys—it is a noble place and

the fruitful parent of many learned men, there is no question of that. I have heard it remarked that it is the fate of colleges to have sometimes an overflowing tide and again to fall to a low ebb: however at Georgetown they have about 100 boarders with some day scholars.

F. Ryder was at Boston yesterday, where he gave a lecture before the *Young Catholic Friend's Society*, on the late Bishop. They say it was a fine production and well attended, and that he came out severely against the Puritans, of whom Boston may be considered the hot bed; it is said that with the Parsons and their agents there are a great many persons endeavoring to decoy the Catholic youth. The Bishop is anxious that we should have a school there which I think we will have before many years.

I received a letter from Thos. * a short while ago; he says that he expected Mary would be in Frederick in a few days, to go to school at the Convent—and I guess to be a nun in the end. I think it would be well. I never hear from Caroline or James or George but I guess they are all getting on well. I wish you and George could come to Worcester, it would undoubtedly be an interesting trip for George.

Remember me to mother, Caroline, and all the folks. Sam is well: but I observed some time ago that he had a sore nose—do you see anything green? but it was not from cuffing I believe.

Your brother,

SAM'L M. LILLY.

P. S. You will please send the enclosed to Henry as I do not know exactly his whereabouts; you can enclose it in an envelope and direct to that gentleman. The weather is very rainy this evening. S. L.

ENDORSEMENT—Jos. Lilly, Esq., from Sam, who lives down East at Packachoag, the hill of pleasant springs, famous in olden times as the residence of the Nipmuck Indians, whose character is represented to have been more gentle than savage, to whom John Eliot preached, and who attended reverently to his words. October 9th, MDCCCXXXVI. N. S.

* Rev. Thos. A. Lilly, S. J.

LETTER OF BISHOP BARRON RELATIVE TO LIBERIAN MISSION.

Dublin, January 16th, 1843.

Rt. Rev. and Dear Friend in Xt.

Having on yesterday some conversation with a captain experienced with the African Coast I have learned from him that it will be better for us to purchase from merchants on the Coast than to order any goods except when one——, he ought to take certain matters for a first establishment. If you have not sent the articles I ordered please then not to send them, but informing Rev. J. Reilly of what you hold in hands. I thank you for your three letters and your kind offers. I am much surprised at what you mention in that of December 8th, 1842. I know not as yet whether Dr. O'Connor be appointed to Charleston. The above named captain recommends me to commence a mission at Dutch Accra, there being a great number of so called Portugese Christians. His opinion of Sierra Leone, where he remained nine years, is not so unfavorable particularly as there are hilly points in the vicinity, where one is able to recruit after sickness. The Wesleyans and other sects have all in their hands south of Patmos. The Xtranis *i e* the Roman Catholics are in greater numbers, and you see we are in need of prayer. Forget us not and believe me.

Yours most affectionately

in Xt.

Edward Barron,

Bp. of Constantina and

Vic. Ap. of Guinea.

Dr. Murray most particularly inquires for you and Dr. Peter.

The above letter was sent Mr. M. A. Frenaye.

"Dr. Peter" meant Rev. Peter Richard Kenrick, now Archbishop of St. Louis.

LETTER OF BISHOP GARTLAND OF SAVANNAH, 1852

Savannah, December 3d, 1852.

My Dear Friend.

Yours announcing the receipt of 3127.50 *francs* on my account has been received. I must confess that I am very much disappointed at the smallness of the amount. However I must be resigned. Did I request you to forward some money to Paris, to Mr. Charles C. Prendergast, at Seminary of St. Sulpice. His mother gave me some time ago, $50 (and $2 for expenses) to forward him. I intended to have asked you to do so and forgot whether I did so. If not please, *without delay*, forward him a bill of exchange on some house in Paris for £250 or £260. You will please also pay Mr. Thos. Mulvaney $50, which I owe him. In this way my 2,100 *francs* will soon have disappeared. You will however receive soon for me, from Archbishop Kenrick of Baltimore, $200 which I have advanced. Bishop Barron, is again with us at this moment, but will leave us on the 8th inst. in the Steamer Isabel for Key West, where he will spend the winter months if he finds the climate to suit him. I am glad to see that the Asylum Controversy is at an end. ——— is a very great busy body and I would not be surprised if he should give some trouble to the ecclesiastical authorities of Philadelphia. Before he dies he ought to form a coalition with ——— *per nobile Fratrum* they have already worked together to some extent. I did not think that ——— would have interfered in such matters. I had seen your article * but had it not at hand when I penned mine. I was surprised afterwards, after I had despatched mine to find that the main points and ideas were almost a repetition of what you had already expressed, so that it is just as well that it has not been given to the public. You have said nothing about the Breviaries. which I sent as a present to the St. John's Orphan Fair. I suppose they have reached you in good condition, perhaps you think the prices, which I have wished to have put on them too high. I think they would bring those prices if put up in chance. The typography is exquisite, the engravings are very fine. I expect the engravings alone of the one copy cost me over $5 in Paris. Still if it is thought better to lower the prices, you might put them at $12.50 for the one that has the engravings, and $8 for the other. At these prices very little will be gained over what they have cost me. You perceive that they

are bound in the best style in Turkey morocco. Do with them as you think for the best. When I first left Philadelphia I placed a piece of black cloth in the hands of my brother to keep in his cedar chest for me. Please ask him to hand it over to Mr. Gallagher requesting him to make me a coat and pants, if there is sufficient for both. He can make them after the latest measure which he has of me, being careful however to give them the full measure and to make them so that they can be let out a little if found too tight. If there is not enough cloth for both articles he will make only the coat. My niece was considerably indisposed when she arrived and was placed in the hands of the Dr. at once, but she is now quite well. Remember me to all friends.

Ever yours most sincerely

FRANCIS XAVIER, Bishop of Savannah.

* The article alluded to was by Mr. M. A. Frenaye.

FATHER CAREW, FRANCISCAN, OF MARYLAND, 1673.

Governor Charles Calvert, of Maryland, in writing to Cecilius, Lord Baltimore, on June 2d, 1673, said :

"Mr. Carew doth officiate at St. Mary's and so hath done since his coming in, and with Mr. ffoster's consent, who is called away by Catholiques at Patuxent and conceive the Catholiques of the Congregation of St. Mareys are very cold in their contribution to Mr. Carew, who is so modest a gentleman that I believe he never demanded anything of 'em, wherefore I conceive he got little but what small stipend his patron allows him which I wish be well payd. I have offered him my service to speak to the Catholiques about it but he wholly refused it and seems contented ; yet I find in discourse with him a very great inclination to remove from his patrons to the Ridge in Ann Arundell County, where he hath reconciled some to the Church and I believe he hopes of a more advantageous (though not more honorable) patronage there, but this is a secret." [Calvert Papers, No. 1., p. 281-2.]

"Mr. Carew" was Rev. Henry Carew Franciscan, who, according to Dr. Shea's *Catholic Church in Colonial Days* (p. 82) did not become Superior until 1677. He was Superior six years and died at sea on the way to England. "Mr. ffoster" was Rev. Michael Forster (*ibid* p. 79, 83, 85, or Foster p. 95.) Superior of the Jesuits.

THE EARLY JESUIT MISSIONS IN WESTERN CANADA.

The Very Rev. W. R. Harris, dean of St. Catharines, Ontario, is the author of a new book on the Jesuit missions. It is a 12mo of 339 pages, published by Hunter, Rose & Co., of Toronto, entitled "History of the Early Missions in Western Canada." It is an admirable work on a difficult and interesting subject.

Father Harris has studied the history of the Jesuit mission for several years with the greatest care and has had access to a vast amount of material with which most students and some writers of history are not acquainted.

The "Jesuit Relations" have been generally accepted as entirely trustworthy. Commencing with Father Baird, 1611, and Lalement, 1626, the "Relations" are continuous from 1632 to 1672. Only small parts have been translated into English, but in 1858 the whole series was reprinted at Quebec, in the original, under the supervision of Father Martin, an able and scholarly man. In 1861 he published "Relations Inédites," which brought the authentic account of the Indian missions down to 1679. This work, which would have exhausted the resources of most men, was supplemented by the publication of the lives of several of the early missionairies and the "Relation Abregrée" of Bressania. In addition to these volumes, Father Harris has made diligent examination of the works of Drake, Parkman, Faillon, Windsor, Shea, Charlevoix, Sagard, Brymner, and other standard authorities, and has had access to some unpublished manuscripts of value.

A very valuable part of Father Harris's book consists of his descriptions of the great Indian nations, the Iroquois, the Hurons, the Algonquins, the Tobacco nation, and the Neutrals. His chapter of the Neutrals is, indeed, the best account of this remarkable nation that we have ever read.

The first Catholic missionaries from France were members of the Franciscan order. When Champlain returned to France after his first visit to Canada in 1607, he requested that missionaires be sent to bear the message of the gospel to the roving hordes that filled the forests from Quebec to Lake Huron. On April 24th, 1615, there sailed with him from France four members of the Franciscan order—Joseph Le Caron, John D'olbeau, Dennis Jamay, and Pacifique Duplessis, a lay brother. Father D'olbeau compiled his famous dictionary of the Montaghais language. In 1615 Father Le Caron started on his remarkable journey of 700 miles to

the great lake of the Hurons. He remained a year, then returned; but in 1623 went back to the Hurons, accompanied by Father Veil and Brother Sagard.

These missions, however, were not very successful; but the Franciscan fathers had scarcely retired when the Catholic Church sent another detachment of her soldiers—the Jesuits. On the 19th of June, 1625, Fathers Charles Lalemant, Enemond Masse, and Jean de Brebeuf, members of the Jesuit order, arrived at Quebec. Father Lalemant remained there for a time and in 1626 wrote the first letter of the famous "Relations of the Jesuits." Jean de Brebeuf was selected for the Huron mission. We propose to give something of the history of this remarkable man, gathering the facts from the pages of Father Harris's book.

He was born at Bayeux, in Normandy, France, March 25, 1593, and came of a noble family. He is the author of two "Relations;" one of which, principally a treatise on the Huron language, was republished in the transactions of the American Antiquarian society. His letter on the manners and customs of the Hurons is a complete summary of the domestic, civil, and national life of the great nation. When Father Brebeuf arrived in New France he was 32 years of age. As we have said, he was selected for the Huron mission. He passed the autumn of 1625 and the following winter with a roving band of Indians and acquired a fair knowledge of their language. In July, 1626, in company with Fathers De Noue, who with Father Noirot had just arrived from France, and Joseph de la Roche Dallion, he started for Lake Huron.

Brebeuf was a man of broad frame and commanding mien, endowed with giant strenth and tireless endurance. His stay among the Montagnais had taught him that physical superiority invited the respect of the savage, when Christian virtues often provoked his ridicule. Stroke for stroke with the strongest of the Hurons, he dipped his paddle from morning to night, and, to the amazement of his savage companions, showed no sign of fatigue. Thirty-five times in that weary journey of 700 miles, Brebeuf and his associates bore their share of the heavy burdens across the portages. Through pestilent swamp and stagnant pool they waded, across the stony bed of shallow streams, over fallen trees and prostrate trunks they made their devious way; descending, climbing, clambering over sharp and jagged

rocks, till their clothes hung about them in shreds, these soldiers of the cross kept pace with the stubborn march of their leggined and mocassined companions. After a weary and trying journey of three weeks, they at last reached the Huron country, and entered upon their great work of the conversion and civilization of the tribes.

The Huron nation was composed of four tribes. Their towns were not rude collections of bark huts, but were formed of fairly well constructed buildings. They were a sedentary people, cultivating patches of ground and raising corn, beans, pumpkins, tobacco, and Indian hemp, stores of which were laid by for the winter. These Indians were both cruel and superstitious, like all the aborigines. While Fathers Brebeuf and De Noue remained at the mission of St. Joseph, established by Father Veil, Father Dallion opened the mission of the Conception and then made a visit to the Neutral nation.

In 1627 Dallion left the Indian country and never returned. Father De Noue, unable to master the Huron language, departed in the same year, and Jean de Brebeuf remained alone in the Huron missions. "This soldier of the cross," writes Father Harris, "was a man who rose superior to his surroundings, and if ever the temptation to recede one foot found a momentary lodgement in his breast it was banished once for all. He visited the Hurons in their cabins, associated on friendly terms of familiarity with them, and won their esteem and affection, but could not break the chain of superstition which bound them, nor stagger their indifference, if not their contempt for his teachings. In many ways he reached their ideal of a man. He was well-built, capable of enduring great hardships, and fearless in danger and in the discharge of his duty. With a savage courtesy characteristic of their meetings, they gave him a respectful hearing but no sign of encouragement or indication of a change. 'Echon,' they would say to him, 'your customs are not ours; our people are so different from yours that it is not possible for them to have the same God.'"

But he continued to labor. One of his first converts was a famous war chief named Ahasistari, and his example had a good effect. Father Brebeuf failed, however, to make much impression on the faith of the Hurons, but he succeeded admirably in winning their affections and when, in 1628, he was summoned to Quebec, his departure was regarded as a

public calamity. He returned in 1633, however, and was welcomed warmly. Fathers Daniel and Davorst, who had accompanied him, joined him in going about the Indian villages, living with their spiritual children, and adopting their modes of life. In 1635 Fathers Daniel and Davorst returned to Quebec. Father Jogues met them at Three Rivers. "They were," he said in a letter to his mother, "barefooted and exhausted, their underclothes worn out, and their cassocks hanging in rags on their emaciated bodies; yet their faces were expressive of content and satisfaction with the life which they lead, and excited in me, both by their looks and conversation, a desire to go and share with them the crosses to which the Lord attached such unction." Father Jogues started speedily and arrived at the residence of the missionaries on September 11th, 1636. The mission work was somewhat more successful than it had been, but the lives of the fathers were frequently in jeopardy. In 1638 there were nine priests in the Huron missions. They took a census and counted thirty-two villages, 700 lodges, 2,000 fires, and 12,000 who cultivated the soil, fished in the lake, and hunted in the forest. The fathers estimated that since Champlain's time, forty years before, the population had dwindled one half.

On September 17th, 1641, Fathers Raymbault and Jogues visited Sault Ste. Marie. They were the first Europeans that ever passed through the Sault and stood on the shores of Lake Superior. "Thus did the religious zeal of the French," writes Bancroft, commenting on the faith and daring of the priests, "bear the cross to the bank of the St. Marys and the confines of Lake Superior, and look wistfully towards the home of the Sioux in the valley of the Mississippi, five years before the New England Eliot had addressed the tribe of Indians that dwelt within six miles of Boston Harbor."

When the small-pox ravaged the Indian villages the superstitious natives began to charge the missionaries with being the authors of their misfortunes. Father Brebeuf was stoned and beaten as he moved about the villages, and on one occasion the fathers were condemned to death.

In November, 1640, Fathers Brebeuf and Chaumonot left the Huron villages to carry the gospel to the great Neutral nation. They were received with insults, threatened with death, and subjected to the greatest privations. "Nowhere have we read," says Father Harris, "of more

sublime abnegation than that which was practiced by these missionary fathers among the Neutrals. Half famished with cold and hunger, covered with hourly opprobrium, and subjected to indignities humilitating to their refined natures, they continued their work and pursued their way with a sublime constancy that fills us with wonder and astonishment."

In February, 1641, the fathers sorrowfully began to retrace their steps. The journey was a frightful one. The cold pierced them through and through; their only food was a pittance of Indian corn; their only guide was a compass. "Worn and spent with hardships, these saintly men, carrying in sacks their portable altar, were returning to announce to their priestly companions on the Wye the dismal news of their melancholy failure and defeat." At length they reached an Indian encampment and bivouacked for the night. Chaumonot, worn with traveling, threw himself on the ground to sleep. Father Brebeuf went out under the stars to commune with God in prayer.

Brebeuf moved toward the margin of the woods, when presently he stopped as if transfixed. Far away to the southeast, high in the air and boldly outlined, a huge cross floated, suspended in mid-heaven. Was it stationary? No, it moved toward him from the land of the Iroquois. The saintly face lighted with unwonted splendor, for he saw in the vision the presage of the martyr's crown. Tree and hillside, lodge and village, faded away, and while the cross was still slowly approaching, the soul of the great priest went out in ecstacy, in loving adoration to his Lord and his God.

Overcome with emotion, he exclaimed, "Who will separate me from the love of my Lord? Shall tribulation, nakedness, peril, distress, or famine, or the sword?" Emparidised in ecstatic vision, he again cries out with enthusiastic loyalty, *Sentio me vehementer impelli ad moriendum pro Christo*—"I feel within me a mighty impulse to die for Christ"—and flinging himself upon his knees as a victim for the sacrifice or a holocaust for sin, he registered his wondrous vow to meet martyrdom, when it came to him, with the joy and resignation befitting a disciple of his Lord.

The next day the fathers renewed their hard journey, holding friendly converse. "Was the cross large?" asked Father Chaumonot. "Large," spoke back the other, "yes, large enough to crucify us all."

For a long time a deadly feud had existed between the Hurons and the Iroquois and in 1648 a large war party of the Iroquois burst upon the frontier village of St. Joseph and slaughtered the Huron families. In the following year the Iroquois attacked the town which the priests called St. Louis.

Despite the desperate valor of the Hurons, who fought like demons, the Iroquois carried the fort, set fire to the town, and flung in among the

burning cabins the wounded and dying, whose shrieks of agony were drowned in the whoops and yells of the conquering foe. The Iroquois retraced their path, dragging with them a number of prisoners, among them the lion-hearted Brebeuf and his delicate and gentle companion, Lalemant. Three times while the enemy were storming St. Louis, the Huron warriors urged the priests to fly, as the road was still open to St. Mary's. "We cannot," answered the stalwart Brebeuf, "where should the priest be found but with his people?" Amid a pelting rain of bullets and arrows they continued giving absolution and baptism to souls that were fast leaving bodies mutilated and torn by the deadly missles of the Senecas.

Four hours after the capture of the place Brebeuf was stripped and tied to a stake. The Indians tortured him in the most horrible manner. "They tore the flesh in strips from his body and devoured it in his presence, plucked out his finger nails, and scorched him with burning brands. 'You do not scream, Echon,' they said to him, 'Why do you not moan? We will make you.' Heating red hot a collar of hatchets, they flung it over his head till the flesh on his broad shoulders shrivelled to the consistency of charred leather. The odor of burning flesh made them demons. They glared upon him like tigers; and, when the unconquerable priestraised his voice in withering denunciation of their wickedness, they tore away his lips and cut out his tongue. Still they wrung from him no cry of pain." Father Harris says:

Thus died John de Brebeuf, priest of the Catholic Church and one of the grandest men that ever trod the American continent. From that memorable day, when, kneeling on the rock at Stadacona, he dedicated his life to the conversion of the tribes, he never wavered in his high resolve. For twenty-four years of laborious and unceasing sacrifice, amid perils as fearful as ever tried the heart of man, he walked the furrow to the martyr's stake, nor cast one halting, lingering look behind. His zeal, his courage, his fidelity to duty in the presence of the greatest dangers, his fortitude under hunger, weariness, and excessive fatigue, his angelic piety, and his prodigious heroism under the excruciating ordeal of Indian torture preach an eloquent sermon.

There are chapters in Father Harris' book on Father Jogues, the martyr of the Mohawks; Joseph Bressani, the famous Italian priest; the "Flight of the Hurons; the Sulpicians; and the voyage of Dollier De Casson and Galinee. We have no space left in which to review them. We can only say that they are admirably written, that they are of absorbing interest, and that they contain a large amount of valuable historical information hard to find elsewhere.—*The Rochester* (*N. Y.*) *Post*, *Sept.* 23d, 1893.

LENTEN PASTORAL OF ARCHBISHOP CARROLL.

[From Archives, Baltimore. Administration Carroll, Case 10.]

THE RESEARCHES has endeavored to present the Writings of the venerable First Bishop and Archbishop of the United States. The annexed Pastoral, copied from the original manuscript, is undated. It was probably issued for the Lent of 1811.

JOHN

BY DIVINE PERMISSION

—AND—

WITH THE APPROBATION

—OF THE—

APOSTOLIC SEE

ARCHBISHOP OF BALTIMORE.

To the Faithful of our Diocese, Grace and the Blessing of God, through our Lord Jesus Christ.

The near approach of the annual penitential term of Lent commands an attentive and solicitous consideration, whether your general circumstances will allow you, most beloved brethren, to undergo as much as the present state of the Church seems to require, a full and entire compliance with the ecclesiastical ordinances, for the time of Lent; or whether prudence and charity may not demand some relaxation in them.

On one side, many awful manifestations of divine displeasure give great cause to fear that Sovereign justice has been, and now is, highly provoked by human iniquities. The calumitous state of Christianity, the violent and increasing oppression of the Holy Church, the destruction of its venerable sanctuaries, the breaking up of numerous establishments, instituted for the preservation and extention of true religion: the abolition, as far as human means could affect it, of asylums and facilities for the observance of the evangelical counsels, and the integrity of Christian perfection; the dispension and outrages committed on the lawful pastors of the Church; the long, rigorous confinement of, and interception of all correspondence, between the Vicar of Christ, and the flock committed to his pastoral charge; the imminent danger of fatal divisions in the bosom of the Church,

bursting assunder the bonds, which unite together its children in one faith, under one divine Shepherd, and His representative on earth, the successor of St. Peter. These and other awful tokens of divine displeasure, evidence the necessity and obligation of using our earnest endeavors to appease the wrath of heaven, in order to avert present evils, and those still to be apprehended.

On the other side, it was our duty to consider whether to exact a strict compliance with the general rules for the observance for Lent would be consistent with the circumstances of the greater number of our Catholic brethren, especially in many congregations where it is very difficult to procure substitutes for their usual nourishment. The charity of our blessed Lord and Master teaches and constrains the pastors of His church to estimate, in their general regulations, the measure of fasting, abstinence and other corporal self-denials, by the general conditions of those who are to be affected thereby; these pastors must hope that whatever mitigation may be allowed in the law of fasting and abstinence, it will be compensated for by the faithful disciples of Christ, investing themselves with a spirit of interior penance, and conformity with the sufferings of their Divine Redeemer; they will punctually fulfil the exercises of mortification and austerity, for which no dispensation is granted, be assiduous with their families, in daily and devout prayer, and in humble petition for the forgiveness of their own offences, and those of their fellow-Christians throughout the world.

O, beloved Brethren! What powerful motives concur to persuade us to devote the acceptable time, the days of Salvation now approaching, for obtaining the desirable and salutary objects, for which the apostolic institution of Lent was introduced?

We have to solicit for the Church divine protection and its freedom from violence and enthralment; for the restoration of peace to all nations; and especially its preservation in these United States; for the deliverance of our venerable pontiff from his disastrous captivity, and his restoration to the free and independent government of the Church; for steadfastness in faith and unshaken constancy in the ministers of the sanctuary, and of each one of us particularly, amidst all the violent assaults of infidelity, and examples of licentiousness and dissolution of manners. You, beloved brethren, disciples of a crucified Saviour, must now forsake and renounce

those dangerous amusements and assemblies of vain and frivolous dissipation, which chill the virtuous affections of the heart towards God and heavenly things, to compensate for the relaxation of fasting and abstinence, you, as the children of faith, should open your hearts and hands to relieve your suffering and distressed brethren, in our Lord Jesus; you should make a sacrifice of many gratifications of self-love; many superfluities in dress, excessive delicacy at your meals, that you may have wherewith to administer to the necessities and comfort of those who are pining in sickness, nakedness, the inclemency of the weather, in almshouses, hospitals and prisons.

If, as it is confidently hoped, and earnestly recommended, these works of mercy and religious exercises be multiplied amongst our brethren, there will be less reason to regret the necessity of remitting in some degree the rigor of ecclesiastical discipline. The remission, or dispensation for the ensuing Lent consists, in allowing the use of flesh once in the day, on every Sunday, Tuesday, and Thursday, from the first Sunday after Ash Wednesday inclusively, till Palm Sunday exclusively. In other respects the prescribed rules of the Church are to be observed, and particularly the duty of keeping fast, by which persons, who have completed the 21st year of their age, and are not exempted by sickness, laborious employments, or extreme poverty, are to restrain themselves to one entire meal during the day. For general instruction, it is added, that according to the usage of this diocess, some warm liquid, as tea, coffee, etc., may be used in the morning; and in the evening a slight collation, sufficient for a moderate refreshment, and consisting of fruit, bread, butter, cheese, and such other kind of food as have been allowed by prior immemorial custom. If the particular distress or difficulties of some congregations should require special provisions, their respective pastors may extend the same dispensations as have been granted in former years.

Whatever may be the course of divine providence with respect to the disastrous state of the Church, let us, with entire confidence, hold steadfastly to the anchor of our faith; and, as far as depends on us, put an end to all scandals and sinful disorders, and clothe ourselves with the armour of light, by the constant practice of good works. May the blessing of Almighty God, the Father, Son and Holy Ghost descend upon you, and abide forever. *Amen.*

HISTORICAL NOTES.

Mathew Carey in a "Brief View of the Policy of the Founders of Virginia, Massachusetts, Pennsylvania, and Maryland," page 2, says. in a note, that the Legislature of Virginia passed an Act in 1753 that Popish recusants could not be witnesses or bear arms nor keep horse over value of £5. [No. 2115 O. Loganian Library for copy of the pamphlet bound with several others of Carey's.]

General Thomas Gage, Commander of the British Forces in America after the conquest of Canada in 1763, on December 30th, 1764, issued a "Proclamation" taking possession of the country of the Illinois and saying: "We have found it good to make known to the inhabitants that his Majesty grants to the inhabitants of the Illinois the liberty of the Catholic religion, as it has already been granted to his subjects in Canada; he has consequently, given the most precise and effective orders to the end that his new Roman Catholic subjects of the Illinois may exercise the worship of their religion according to the rites of the Roman Church in the same manner as in Canada." (From *History of Illinois and Louisiana under French Rule* by Jos. Wallace, page 361.

Nassau Hall, Princeton College, New Jersey. Governor Belcher, of N. J., on being presented with an Address of the Trustees of the College of N. J., Sept. 24th, 1755, in which they expressed a desire "that the edifice now being erected be called Belcher Hall." The Governor declined but desired that it be called *Nassau Hall* "as it will express in this remote part of the globe the honor we retain to the immortal memory of glorious William III, who was a branch of illustrious house of Nassau, and who, under God, was the great deliverer of the British Nation from those two monstrous furies—'Popery and Slavery', and who, for the better establishment of religion and of English Liberty brought forward an Act for securing the crown of Great Britain to the present Royal Family, whereby we are now happy under the best of Kings, in the full enjoyment of English Liberty and Property."

The Literary Examiner and Western Monthly Review of Pittsburg, Vol. 1, 1839, in reviewing the "Life of Cardinal Cheverus," by J. Huen Dubourg, says: "A Life of this truly eminent divine and philanthropist must be acceptable to all classes of professing Christians, whether Catholic or Protestant. His name conjures up many pleasing reminiscences connected with his residence in this country, during which time he built for himself, in the affections of the people of Massachusetts, a monument of enduring esteem for his virtues and practical piety. The trials of his early life in the ministry, only heigthened his patient resignation, and he is still remembered in Boston as a man whose benevolence was ever active to remove the misfortune of others and in doing so forgetting his own. His gentleness and winning softness of manners as Bishop of Boston were not thrown aside when France, sick of revolution, recalled the Bourbons and restored the religion of the land. During his occupancy of the See of Montauban he endeared himself alike to his own flock and to the Protestant interests; and as Bishop of Bordeaux

he retained his simplicity of character, admired and beloved by the wisest men of France.

Enemies he had none, and he passed to the resting place of life's pilgrimage mourned by the great and good of two continents, in both of which he had gained fame no less for his numerous virtures than for his learning."

In a Brief View of the State of Religious Liberty in the Colony of New York, 1773, written by Rev. Stiles, it is said:

"An Act against Jesuits and other Popish priests who are prohibited the exercise of their office in the colony on pain of perpetual imprisonment or in case of confinement and being taken they are to suffer death. This law was passed in the year 1700, July 31st, principally to prevent the Popish missionaries from Canada from practising on the Indian allies of this province, and thereby seducing them from their allegience to the British Crown under the pretext of religion.

"There are no Roman Catholic churches in the province, they being prohibited the public exercise of their religion by the law I have already mentioned." (Col. Mass. His. Soc., Vol. 1, second series, page 150.)

The Crown gives instructions to every governor that the standing instructions of a religious nature are of the following import: "Of the 14 'instructions' the 2d is 'to permit liberty of conscience to all except papists'" page 154.

The New England Journal was issued March 27th, 1727, at Boston. "Our design," say the editors, "in this paper is to entertain the public with as edifying things as occur to our enquiries. Now, we know not what can be more so than a brief and plain account of the Protestants oppressed and languishing at this time under the tyrrany of Rome.

"There are many good people, who for many good reasons, will be thankful to be informed of this matter."

They publish several extracts from a book called "Suspiria Vinctorum," in which it is said 2000 churches in France were broken up by edicts from the King. The Protestants of the Palatinate, though still refugees from these countries were still kept under the Diet, and persecuted by the Jesuits.

The state of the Vaudois is described in as melancholy strains as ever flowed from the harp of any sad wight, whoses spirit would keep his instrument going, whilst others, more dejected, would hang theirs upon the willows.

"Then poor Bohemia once almost entirely Protestant, now what an Aceldema." The same in Hungary and Poland." (Col. His. Soc., Mass. 1792, page 210.)

"Rev. John Pierron, also in disguise, traversed the English colonies from New England to Virginia, and visited the Jesuit Fathers in Maryland.

Date is uncertain as in '67 he "wintered in Acadia" and in 1673 "was sent to Gandagaro of the Senecas" and "remained there until 1677." He returned to Europe in 1678.

Above taken from Early Chapters of Seneca History, 1656-1684 by Rev. Chas. Hawley, (Auburn, 1884.) Note page 88, quoting Charlevoix, vol. III—163 and Relations 1671—p. 5-6.

In beginning of 1688, Father Francis Vaillant de Gueslis visited Albany, N. Y., as Ambassador to Governor Dongan on the part of the Canadian Government on which occasion he acquitted himself with ability. At the conclusion of this negotation he proceeded to Cutaracouy (present Kingston) escorted by two Indians who were sent by Governor Dongan to prevent him having any intercourse with the Mohawks, his former flock.